SN 563 153 779 155 outlook on life, which results in a remarkable internal social stability of family and community at the expense of personal ease. The greatest Islamist of our time, Carl Brockelmann, once called the Quran "die Heeredienstvorschrift für die Mohammedaner" ("the army regulation book for the Muslims"), and indeed the Quran is not only the condensation of Muslimic religion and philosophy but also the code of laws and the "code of practical regulations" concerning the practical daily life of the average Muslim. From childhood on those "regulations" are drilled and hammered in to the people. The Quran becomes the basis from which everything is judged. The conclusion, that the Muslims do show a strong inclination for doctrinal behavior, is rather justified.

SN 563 153 185 [158] If we describe the nomad as a logical and realistic individual to whom neurosis and psychosis are in general alien, one certainly should not forget that there has been still room for romance in his life: first and foremost, the Muslimic nomads as well as the Buddhistic nomads (the Mongols) dreamed and still dream of the creation of their own empire in which they are the masters and not the Chinese. The Mongols still mourn for their once powerful and grand empire "where the hoof of the brave horse was the only sound and the roaring and bellowing of camels and cows the only noise" and where the Khan of the Khans, the Khakhan, the Great King, resides in Qaraqorum, the scene of the Great qurultai (constitutional and legislative assembly), ruling the Mongolian tribes and leading the Mongolian armies, in the name and as the representative and vicar of the "Eternal Blue Heaven," the ruler over the universe.

SN 563 538 While in the folklore and literature of the Muslimic nomads the Golden Horde and the Chagatai Empire (Chagatai Ulus), Batur Khan and Timur Lenk (Tamerlane) are oft-repeated subjects, the Mongolian folklore abounds in painting the deeds of Chingis Khan and is excessive in describing the adventurous greatness of the former Mongolian Empire.

SN 563 775 771 [829] The Buddhistic conception of palingenesis and reincarnation add another romantic feature to the life of the average Mongol and Tibetan and the belief of the Muslim (after having become a hajji, a pilgrim, or even better, a hazze, one who fought as a soldier against the "non-believers") that he would enter the paradise of heaven (or better one of the seven heavens, the seventh, only when he sacrificed his life to Allah in combat), is a deep-rotted romantic conception.

SN 563 771 As we said, the life of the Buddhistic nomad is centered around his tent and his herds, so to speak, the outer sphere of his life, but the inside sphere is absorbed deeply by religion,

792 family were to pay, and the boy's welfare depended largely upon
794 the amount his parents were able to pay. Sons of poor families
871 who could pay perhaps only one yak a year had to do menial
[875] work as water carriers, cow-dung collectors, straw and grass carriers, housekeepers and so forth, to pay for their lessons.

792 The years between eight and eighteen, the usual length of the
794 novitiate, were given to attending an elementary school where
872 the pupil learned to read, write and recite prayers. He was to learn forty chapters of the Kanjur from memory. During this time he was called a bande, or novice. Then he might enter
792 the "Lamaistic college" to become a getsul, a stage between a
794 novice and a fully ordained bLama. Or he might return to his
873 home village or camp to become a house lama, of whom there are thousands, who are supported by a single family. If he chose to become a getsul he might continue to study and become a gelong, a fully ordained lama, entitled to wear the precious yellow tunic with a black collar.

Kumbum has four colleges: a philosophical college, a college of church service and occult sciences, a college of canonical literature and a school of medicine. One must go through the philosophical college before he may enroll in the college of church service and occult sciences, and must go through these two successfully before he may enter the college of canonical literature. The usual characteristics of those who enter the
[158] school of medicine are a pathological personality, epilepsy or other abnormality.

792 The philosophical college (Tib.: tsan-nyid) offers the study
794 of the Kanjur. [The Kanjur consists of one hundred volumes sub-
873 divided into one thousand eighty-three chapters. Volumes one to
779 thirteen contain the chapters about conversion and reclaiming (Tib.: dul-wa), the discipline and moral duties of the monks. The volumes from fourteen to thirty-four constitute the Prajñâ-pâramitâ, which deals with the "road to virtue" leading to the "other shore," to Buddhahood and to that subtile and "transcendental wisdom" which is "without any characteristics," through which "all differences, contrasts, antagonisms, contraries, antithesis and contradistinctions" disappear, where all categories of thinking are empty, where heart and mind become silent like "the surface of a tranquil and placid sea." Volumes thirty-five to thirty-eight are called the Club of the Buddhas, volumes thirty-nine to forty-four are called Construction of the Precious Stones, and the volumes forty-five to seventy-six contain narrations on how to gain the nirvana. The volumes seventy-seven to ninety-eight contain the tantrus and dharanis, sentence of anathemas and magic formulas, and the last two volumes are the exegetics and exposition of the tantras and dharanis.]

The philosophical college does not procede according to the

RELIGION

I. Historical Background of the Religions of Inner Asia

771 795 Various religions have been strong in the Northwest, among them Shamanism, Buddhism, Nestorianism, Manichaeism, Confucianism, Taoism and Islam. The latter is the predominant religion among the Turks and the Dungans. Buddhism is the religion of the Mongols, Mongours, Shira Yögür and Tibetans. Nestorianism and Manichaeism have become extinct, but Confucianism and Taoism are still alive in Chinese communities (see China Handbook).

A. Shamanism

771 756 Shamanism is a pagan faith based upon concepts of demons and spirits, with whom the Shaman, or priest, attempts to maintain contact by either sending his soul to them or receiving them into his own soul. The Shaman usually functions in a self-induced trance, produced by taking alcoholic beverages, toadstool powder, et cetera. A high percentage of Shamans suffer from various neuroses, severe forms of hysteria, or epilepsy, and the selection of a new Shaman may be based upon such manifestations of a deviant personality. Sometimes, however, the position of Shaman is hereditary.

[787] [203] [216] [158] [428]

756 The Shaman is regarded as a mediator between man and the supernatural. He exercises his magic powers for such purposes as healing, rain-making, success in hunting, prevention of accidents, and divination. In central Asia, the common methods of divination are by the flight of birds and by scapulimancy, or interpretation of cracks on the shoulderblade of a sheep which has been treated over a fire. While functioning in his supernatural capacity, the Shaman wears a distinctive dress, usually a long robe decorated with metal discs, small bells and the claws of the totem birds.

[787] [242]

The training of a Shaman is long and involved, and he usually does not reach full professional status until the age of forty or fifty. Shamanists have no ecclesiastical organization, but rank Shamans on the basis of their success in dealing with the supernatural.

756 77 Besides the various ghosts, ancestral and animal spirits and other lesser supernatural beings, the Shamanists recognize a supreme being, the Tengri, who is the universe personified, God and heaven. He is the fountain of life, as he gives man his soul, and the fate of all peoples depends upon him. The Altaic people believe that the Tengri observes all and everything; no

171 776

N.W China AF 13

[276] 525 It is also well known, of course, that relatively few Chinese are able to withstand certain temptations, that they can easily be persuaded to the excessive use of stimulants. Countless millions of Chinese succumbed to opium and every visitor to China, even those who have seen only a few coastal towns, is struck by the astonishing number of gambling games that exist. Everywhere there are countless professional gamblers and in most cities there are special places where these gamblers meet. In Wei yüan bu this place was a large open garden. This was sought out above all by countless Chinese from Hsining fu and by Mohammedans of the vicinity. There were almost always more than one hundred players to be seen there. They sat in a circle on the ground, squatting on their heels, kneeling or with legs tucked under. They played go pai, a cross between our cards and dominoes, in which betting is part of the game itself. Among other games there was also one money game often played which corresponded to our "heads and tails."

The amount of money that changed hands was enormous, especially if one takes into account the currency prevailing there. Many a peasant and day laborer who entered the fair grounds with his entire year's earning in his pockets, left it a beggar, after having gambled away even his holiday clothes. No wonder that heads grew hot and hands trembled with excitement.

525 158 On one of the first days when I visited the gambling place one of the Mohammedans who the summer before had carried on the dangerous occupation of gold-washing, far in the interior of Tibet, had just lost his entire yield amounting to 40 taels. As soon as his money was gone he began ranting blasphemously. At first his words made sense, but soon he had /254/ talked himself into such a passion that he began hitting the by-standers senselessly. At the very first blows the Chinese cried: "He has gone mad!" and before he could do any serious harm he lay bound on the ground. The diagnosis which the Chinese had made so surprisingly quickly, proved to be correct. I sent to my pharmacy in order to give the man a sedative. But before it arrived - a half day after the attack - he died in the arms of the ahun and his father who, in despair, had scratched his own face bloody. Two similar cases occurred during the fair. They reminded me of the well-known cases of Malayans running amok. Mr. Ridley told me later on that such seizures are remarkably frequent in and around Hsining among Dungan as well as Chinese. He attributed the phenomenon to the high altitude.